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often also Turkish, Amharic, Hindi, Georgian, etc. The opportunities for learning to speak Hebrew and Arabic are most excellent, while local journals and lecture series furnish the incentive to learn these languages from the practical literary side as well.

Instruction in the School is carried on by lectures, conferences, field-trips, and more elaborate expeditions, in which the topography, antiquities, customs, language, and folklore of the country are studied. Whenever possible, the wishes and interests of the student are consulted in planning the work, and mapping out itineraries. The libraries of the British and American schools are both housed in the same building, where the new national museum is also located at present, thus affording the greatest convenience for archæological study. Excellent museums are available for study at the French School, at Notre Dame, in the German Catholic building at the Dormitio, at Saint Anne; and elsewhere.

An idea of the opportunities open to students of the American School in Jerusalem may be gained by citing the courses offered at the *École Biblique et Archéologique* by the Dominican Fathers of the Convent of St. Étienne during the academic year 1919-20. During that year Père Lagrange gave a course on the "Exegesis of the Gospel according to St. Luke" and a course on "Questions of Introduction and of Biblical History"; Père Dhorme, on "The Exegesis of I Kings" and "The History of the Kings of Assyria"; Père Savignac, on "The History of the Jews from the Maccabees to the Destruction of Jerusalem" and on "Hebrew, Nabathæan, and Palmyrene Epigraphy"; Père Carrière, on "The Geography of the Holy Land" and on "The Hebrew Language"; Père Abel, on "The Topography of Jerusalem"; Père Vincent, on "Semitic Sanctuaries"; Père Jaussen, on "Legislation and Customs of the Arabs in Comparison with the Bible".

It should be remembered that each of these professors is one of the foremost authorities in the world on the subject taught, and that the *École Biblique* is but one of the institutions the courses of which are open to students of the American school. From the consideration of such a program, one obtains a concrete impression of the richly laden table which is spread before an eager student in Jerusalem.

PROFESSOR CLAY'S TRIP TO MESOPOTAMIA

The Executive Committee of the school in Jerusalem and the Committee of the Archæological Institute on Mesopotamian Archæology united in sending Professor A. T. Clay, of Yale, to the East in 1919-20. During that year Professor Clay was the Annual Professor at the school in Jerusalem and performed noteworthy service for that school both in Europe and in Palestine. During the early months of 1920 he also visited Mesopotamia. While he and the committees had planned this visit before he left America, it was made possible by the British Administration, which took Professor Clay to Mesopotamia and back as its guest.

Professor Clay sailed from Suez to Bombay, where he reëmbarked for Basra. While in the Tigris-Euphrates Valley Professor Clay visited the sites of the principal excavations—Ur of the Chaldees, Eridu, Telloh, Nippur, Babylon, Ashur, Nineveh, and Khorsabad. He also made observation of many other mounds. In Bagdad he conferred with the British Administration and with the American Consulate concerning the establishment of an American school there. The representatives of both

governments were found to be favorable to the enterprise, and the way is open for the establishment of the American school as soon as funds for the purpose are available.

A NOTEWORTHY GIFT

The Zion Research Foundation, of Brookline, Massachusetts, has donated a thousand dollars to the American School of Oriental Research in Palestine toward American research "where early Christian documents might be found." The gift is made on condition that the Foundation shall receive photographic copies of the originals of any documents that may be discovered, and translations, when such are made. If successful, the Directors of the Foundation are willing to renew the gift every year for five years. The Executive Committee of the school have accepted the gift and are making investigation as to the most promising field of research in which to employ it.

AN ASSYRIAN CODE OF LAWS

Our readers will remember the notable discovery of the Code of Hammurabi which was made by the French a little over twenty years ago at Susa. This discovery has now been matched by the discovery of a part of an Assyrian code of laws by the Germans, who have since 1902 been excavating at Kalah Shergat, the site of the city of Ashur, the ancient capital of Assyria and the city from which that country took its name. The excavation itself was brought to an end by the outbreak of the war in 1914, but during the war German scholars were quietly editing tablets that had been discovered. In 1920 Dr. Otto Schroeder published six fragments of tablets, which formed part of a series of tablets which contained an Assyrian code of laws. They were published in No. 35 of the scientific publications of the German Orient-Gesellschaft. Only two of the fragments are of considerable size. The first of these contains fifty-five sections of laws; the other, eighteen. The text reached America last autumn, but Professor Morris Jastrow, Jr., of our Executive Committee, has published a translation of these tablets in the current number of the *Journal of the American Oriental Society*. The first tablet contains laws relating to women; the second, laws relating to fields and land. The regulations are quite detailed and introduce us to the inner workings of Assyrian social organization. When we compare these laws with the Code of Hammurabi, they reveal the Assyrians as more cruel and less civilized than the Babylonians. This was known from texts previously discovered, but, since nothing reveals the social life of an ancient people so fully as their laws, many interesting details are now added. Scholars will for a long time be busy comparing these laws with the Code of Hammurabi and with the Pentateuch.

A BABYLONIAN ACCOUNT OF PARADISE, THE FALL AND REDEMPTION

Among the tablets discovered at Ashur are some fragments of that great Babylonian Creation Epic, parts of which were discovered fifty years ago by George Smith. These fragments not only supply some missing parts of the first tablet of the poem, but give us practically the whole of the sixth tablet, of which we knew previously only a few lines of the beginning. This tablet contained, it was known, an account of the creation of man, but, now that its text is before us, we find, to our surprise, that it con-